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A CALL TO PRAYER.

THE picture represents a Mohammedan official calling the people to prayer. The human voice is used instead of a bell. The man who does this is called a Muezzin (crier), and the words he speaks are called the Azten. The call is made from the top of a lofty minaret, and, in the comparative stillness of an Eastern town in the early morning, sounds far and wide, and is very musical and impressive.

The form of words he uses is interesting—

"God is great! God is great!
God is great! God is great!

I bear witness that there is no God but God!
I bear witness that there is no God but God!

I bear witness that Mohammed is the Apostle of God!
I bear witness that Mohammed is the Apostle of God!

Come to prayer! Come to prayer!
Come to salvation! Come to salvation!
God is great!
There is no other God but God!
Prayers are better than sleep!"

The last sentence is used only in the morning.

Five times a day every pious Mussulman is bound to pray—(1) From dawn to sunrise; (2) when the sun has begun to decline; (3) midway between Nos. 2 and four; (4) a few minutes after sunset; (5) when the night has closed in.

There are three other times, which are voluntary.

As might be expected, great stress is laid upon prayer as a test of piety. The following incident happened to the writer:—One Sabbath afternoon, in India, he was proceeding to church, when he was met by a Mohammedan gentleman, who, with the inquisitiveness of an Eastern, asked him where he was going. When the reply was made "to church," at once the follower of the False Prophet said, "Our religion is better than yours!" and when asked why, immediately replied, "You only pray once a week; we pray four times a day." To this an answer was given according to the proverb, "Answer a fool according to his folly, lest he be wise in his own conceit." "Is this, then, the test of true religion? If so, the Christian religion is better than that of Mohammed, because your prophet told you to pray five times a day, but ours to 'pray *always*.'" This had the desired effect, for, with a hearty laugh, he turned and went his way, thereby acknowledging himself to have come off second best.

—D. B. in *Gleanings*.

MEDICAL MISSIONS.

BY G. LANSING, D D.

AVING read again and again the tenth of Matthew's gospel I have found in it much that is instructive—the express authority of the commission to the twelve to preach, teach and heal diseases; directions which are "very explicit" and so "detailed" that I see not what more could be desired as to the manner of fulfilling the commission; prophesies as to how the message should be received; precautions and warnings suited to every case which might arise; encouragements to stimulate zeal, and glorious promises of reward to fidelity—all these and more, but nothing of what is made so prominent by Sir William Muir or Dr. Stewart, nothing of the "gracious reception of the gospel carried in one hand because of the material benefits held out by the other;" nothing to indicate that the message that the "kingdom of God had come near," and was to be "supported and commended" by reason of the lower kinds of material and bodily good offered to those addressed. On the contrary I find (v. 9-12) that they were required to take neither gold, silver nor brass in their purses, neither two coats, nor shoes, nor staff, but were worthy of and expected to receive their food from the recipients of their message and of the benevolent results of their mission.

I now turn to what further Dr. Lowe had to say as to Christ's ministry on earth, for the interpretation of his own commission, "Go ye into all the world and preach the gospel to every creature." He says: "In the last three verses of the fourth chapter of St. Matthew's gospel we read, 'And Jesus went about all Galilee teaching in the synagogues and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of diseases among the people, and his fame went throughout all Syria, and they brought unto him all sick people that were taken with divers diseases and torments and those that were lunatic, and those that had the palsy, and he healed them, and there followed him great multitudes of people from Galilee and from Decapolis and from Jerusalem and from Judea, and from beyond Jordan.'"

He adds: "He knew man's heart, the way to gain access to it, its prejudices and the many obstacles in the way of the people receiving his teaching, and knowing all this, such was the means he employed to reveal his character and claims, to remove prejudice and to draw men to himself. By the exercise of his healing power he gathered round him a great congregation with hearts overflowing with gratitude, and thus the searching truths of the sermon on the mount fell as living seed upon a prepared soil."

To this I have to say that according to my somewhat extended experience the living seed of the sermon on the mount —the truths contained in the 5th, 6th and 7th chapters of Matthew, needed a soil differently prepared for its reception from the process described. Dr. Lowe proceeds: "Having finished his sermon on the mount he immediately resumes his ministry of healing and 'when he was come down from the mountain great multitudes followed him. And behold there came a leper and worshipped him saying, 'Lord, if thou wilt thou canst make me clean.' And Jesus put forth his hand and touched him, saying, 'I will; be thou clean.' And immediately his leprosy was cleansed.' His first act was to heal a leper, his second to cure the centurion's servant sick of the palsy and grievously tormented; his third to restore Peter's wife's mother, sick of

a fever, and then 'when the even was come they brought unto him many that were possessed with devils, and he cast out the spirits with his word and healed all that were sick.'"

I need not follow out the record which Dr. Lowe continues to give of the many miracles of healing which our Saviour performed. He says: "If there is one feature more prominent than another in the record of our Lord's ministry on earth it is the exercise of healing power which everywhere and on all occasions he displayed." Leaving at length the evangelical history he comes to the inspired record of history of the primitive church and asks, "What indeed is the book of the Acts of the Apostles but the first report of the first medical missionary society?"

I will not follow him in this record except to quote what he says on one notable case. "In the reference made by the Apostle James to anointing the sick with oil and praying over them, all who are familiar with Eastern manners and customs know that unction with oil is the most common of all native remedies." Lightfoot commenting on James 5: 14 says, "Anointing with oil was an ordinary medicinal application to the sick. If we take the Apostle's counsel as referring to this medicinal practice we may construe it that he would have this physical administration to be improved to the best advantage, namely, that whereas anointing with oil was ordinarily administered to the sick by way of physic, he advises that they should send for the elders of the church to do it, that they with the applying of this corporal physic might also pray with and for the patient and apply the spiritual physic of good admonition and comfort to him."

Meanwhile the review has brought under our notice other expressions, which we will here hint at, but consider more fully afterwards. "He withdrew himself and great multitudes followed him (he did not follow them) and he healed them all." Again, "He departed from the coasts of Tyre and Sidon, and came nigh unto the sea of Galilee, and went up into a mountain and sat down there and great multitudes came unto him having with them those that were lame, blind, dumb, maimed and many others and cast them down at Jesus' feet and he healed them." Not to multiply quotations with mere references, how often did he expressly command those healed, "See thou tell no man." Mark 8: 26, 30; 9: 9; Luke 5: 14; 8: 56. Does not this all look like a new motive and another line of policy, and has not Dr. Lowe hit upon it when he says "*having compassion on the multitude* is the key that unlocks the meaning of nearly all his 'mighty works,' and in many of the parables by which he taught the people, as in his ordinary familiar intercourse with them and his disciples, the same deep compassion for, and sympathy with, human suffering are constantly displayed?"

That the views hitherto and hereafter to be proposed in these articles are no new thing with me, I take the liberty of referring to a sermon I preached at Dr. Hogg's ordination on May 22, 1860, and published in the *Evangelical Repository*.

Dr. Ingham the Bishop of Sierra Leone, who is now in England, has prepared a scheme by which the children in the mission schools under his care shall receive an industrial training. He will take back with him to West Africa a good supply of carpenter's implements, and he is on the look-out for a capable man to undertake the supervision of the work. The Bishop is of opinion that the great need of Africa is not the importation of an army of clerics, but of Christian men and women able to teach natives useful callings in this life as well as to prepare them for the life to come.—*Punjab News.*

ASSOCIATE REFORMED PRESBYTERIAN HOME MISSIONS.

DURING the past year, the work in this field has been decidedly aggressive. Ministers and people seem to have awakened to a more realizing sense of responsibility and activity. They now see clearly, if the home-field be not sedulously and faithfully cultivated, all will soon suffer, foreign as well as home. There is a beautiful and mutual dependence on each other. The foreign must be supplied from home, or not supplied at all.

There has been much done in the past year, and much more remains to be done. They are reorganizing and rearranging the work in the home field, with a view to systematize the whole, so as to make it more effective and permanent.

Rev. R. G. Miller, president of Board H. M., writes me: "Most of the year has been spent in evangelistic work in six states. Many points have been visited, protracted and revival meetings held, 174 accessions at places visited. Though there have been only five churches organized, namely, Moon Valley, Miss., Camden, Ala , Barton Fla., Abbeville, S. C., and one city mission in Atlanta, Ga., yet there has been a marked increase in church work and general improvement in christian liberality. There are now under the fostering care of Synod, three city missions, and five other missions in large towns "

I do not know the number of mission stations outside of these under the care of Synod, but quite a number, and a large number of mission Sabbath Schools have been organized. The home field is white unto the harvest.

Rev. Mr. M adds: "The board is greatly hindered in the work for want of men and money. We could employ twelve more men profitably if we had them."

The women of our church seem also to be aroused to a sense of their duty and responsibility. New societies have been organized, and most of the societies propose, outside of other contributions, to support a minister in Atlanta. We all know, or have heard, of the many privations most home missionaries have to endure, particularly out on the frontier —a meager salary, if any, hard work, and no means wherewith to secure the comforts of life for themselves and families. This is not as it should be, and we hope the day is not distant when home missionaries shall be as well supported as pastors. How readily the heart of the church responds to calls for foreign work, while the call for home work is as water spilled on the ground. They think and feel this is a land of gospel light, bibles and churches, and those who wish can have free access to means of grace. But while our hearts bleed for heathen going down to death without a knowledge of Christ, (and it is right we should thus feel), how much more dreadful to think of souls going down to eternal death, amid the noontide-blaze of gospel light and knowledge. How much more fearful their condemnation! How diligently and by all means in our power should we seek to win them to Christ.

Every truly converted soul is a power for good in the hands of God. His command is, go tell what God has done for thee, go tell thy brethren, go tell it out, go ye unto all the world. Many are calling for the bread of life, able and willing to support a minister. Thousands are caring for none of these things while other thousands are serving, or worshipping the idol-god, self or mammon, sneering at God's holy word and his precious offer of salvation. But to us who know the wisdom of God, and

power of God unto salvation, the command is, go, tell of Jesus trust all to Him, but tell out his wondrous love.

Due West, S.C MRS. A. M. BRICE.

MISS KATIE'S DELEGATE.

"I'LL just call at Katie's," thought Mrs. Rogers; "perhaps I can find room there for my last two delegates." It might be well to mention that Mrs. Rogers had been to six different places this same afternoon to find entertainmeuf for her remaining guests, but without success. She rang Miss Katie's bell as a last resort.

"Why, Katie," she said to that young girl, "you are the very person I want to see. How are you, dear? Not so tired as I am I hope;" and then followed a little account of the unsuccessful afternoon's effort; how one family had been without servants; in another the children were sick; Mrs. B.'s husband didn't crave the society of missionary ladies, and Mrs. A. didn't believe in foreign mission anyway.

Katie listened aud sympathized, yet all the while she felt greatly perplexed. What was dear Mrs. Rogers thinking about? Had she forgotten how Brother Tom felt on the subject of missions? Then it flashed through the girl's mind that, in his last letter, her brother had said he would be obliged to remain away longer than usual on this trip. Katie broke in upon Mrs. Rogers' account with questions as to just when these delegates would arrive, and just when they would leave. Could she dare? What would Tom say? And then came a memory of their sainted mother. "Yes," said Katie, quickly, "I'll make them welcome."

"Will you, dear? I'm truly glad;" and tired Mrs. Rogers took her departure, leaving Katie thoroughly excited.

"Now, Betty," said that young housekeeper, a few minutes later, "I am going to have company next week; two delegates to the Missionary Assembly. Mrs. Rogers says they'll arrive Tuesday evening and leave Thursday afternoon late."

"There," said Betty, "I just knew when I see Mrs. Rogers going up our steps, she had'nt come for nothing. I just asked myself the question, had she come for chickens or cake?"

"It wasn't for either, this time," said Miss Katie merrily; "and Betty, I want to have the spare room look extra nice."

"There," said Betty, "just as if we didn't have things fine all the time; and you'll just tire yourself all out and get sick; and Mr. Tom! I dont know what he'll say then;" and Betty looked affectionately at the frail figure of her young mistress.

"He ought not to say anything. Our mother believed in foreign missions, Betty; she used to consider it a privilege to do anything for the cause, and her children must, too."

"Four pairs of chickens and three big cakes I's toted down to the meetin'-house this very winter;" interrupted Betty. "We's done our share, Miss Katie; don't you go perplexing yourself." Katie had to laugh, but she replied that she hoped to do more and more each year.

On Tuesday afternoon, when she left the house, it was in complete order, and there were flowers everywhere—in parlor and sitting-room, and on the small table, dainty in every particular in the dining-room.

The night train came whizzing into the depot. There was the usual confusion, and among the passengers who left it, whom Katie scanned eagerly, came a dear old lady leaning on a young man's arm, looking as comfortable as possible. The young man was John Clark, one of Tom's friends, and the old lady was one

of Miss Katie's guests "Yes, I think you are looking for me," she said in a pleasant voice in answer to Katie's query. "I am Mrs. Milbank from B—-. My friend, Mrs. Griffin, couldn't come. I was a little timid about undertaking the journey alone, but there was no need; everybody has been so kind."

Katie thought it would be impossible to be anything else to such a pleasant-voiced lady. It was a happy girl who reached the pretty house on the hill and it didn't take five minutes to show Mrs. Milbank up to the neat spare-room. As Miss Katie came singing down-stairs, Betty met her with "There is come a telegram; such a botherin' boy fetched it!"

Katie opened the envelope with trembling fingers and stood looking the picture of despair. "Mr Tom's coming to-night, Betty, on the ten o'clock train."

"There, now don't you go perplexing yourself;" and the faithful servant rang the tea bell. But if Mrs. Milbank hadn't been an interesting talker, that supper might have proved a doleful meal. Katie felt indescribably drawn toward her. She inspired confidence. It proved easy to tell her about mother and Tom—how Tom was delicate, and had a cough every winter, and had one hemorrhage, and carried medicinal powders with him always. Perhaps the old lady guessed more; that Tom's christianity was not what his little sister wished it, for a certain anxiety crept into the girl's face and tone as she talked.

It was nine o'clock when the old lady asked if Katie wouldn't like to have "prayer before saying good-night?" So they knelt, and the girl thought that never before had she heard such a prayer. Mrs Milbank really talked with God. She left all things with Him. God had the power, and she, faith. There didn't seem to be a burden left when she rose from her knees, and a verse about entertaining angels unawares flashed through Katie's mind.

"Good-night, dear child," Mrs Milbank said, when everything had been arranged for her comfort, and Katie turned to go.

Tom's supper must next be seen to, and when the lights had been put out in the parlor and everything arranged for a young man's comfort in the sitting-room, Tom would never have guessed that up in the front chamber slept a delegate to the "Woman's Foreign Missionary Society." Katie even forgot the fact for a few minutes when Tom came; there was always so much to talk about when he returned.

"What time did you receive my telegram?" Such an unfortunate question!

"I don't know; I mean, I was out," stammmered Katie. It didn't seem a favorable time to explain. So an hour slipped away and Tom began shutting up the house; still she couldn't summon courage to tell him about their guest, for Tom, though a member of the church, hadn't been attending for years, and he had a fashion of railing at missionary work. It was after he had gone to his room that she finally knocked at his door, and in answer to the inquiry, "What's up now?" said, "she wanted to see him a moment," and then and there divulged.

Tom was in a passion. "What *will* you do next, I wonder? What time does she leave, did you say?—well don't you let her know I'm home; do you hear?"

There wasn't much sleep for Tom's little sister that night, and next morning when she and her guest started for the meeting in good season, there hadn't been a glimpse of Tom. It would never do to stay and attend any of the longed-for-meetings that day, Katie knew, and she came directly home after introducing Mrs. Milbank to the ladies. Hurrying into the honse she found Tom's hat gone from the hall-rack, and a long, uncomfortable day stretched before her; but petitions from the old lady's prayer came back to her and soothed her, as she thought, "Tom is so hard, and I can't

do anything."

It happened that John Clark met Brother Tom that morning and inquired after the dear old lady with whom he traveled the day before.

"Over slept and didn't see her."

"Well, then, you missed something pleasant," said John; "I mean to call over and take her to meeting this evening."

Tom's conscience had been troubling him before this. Katie was perfectly devoted to him, and he knew it. Perhaps it made him a tyrant sometimes, perhaps he felt he had been one the night before; anyway, he bought a quantity of candy for sister when he came home to supper. As his key was heard in the door and a little cough made it evident that it was really Tom, Katie's cheeks flushed, but her brother came in in his most delightful mood, and met Mrs. Milbank graciously. It was a mystery to Katie, and when a little later she found herself in the Clark carriage, next to dear Mrs. Milbank, with Tom and Mr. John Clark opposite, driving to the evening meeting of the Woman's Foreign Missionary Society, her reasoning faculties were staggered; but, oh, how overflowing the girl's heart was If Mrs. Milbank guessed how matters stood, nothing was said. She looked just so peaceful, and her voice had that triumphant, cherry ring which the voices of those who have attained spirituality often possess.

Two days later the train went whizzing out of the depot as it had come in, bearing homeward Miss Katie's delegate. Not only was she going back to the society she represented, thoroughly posted on missionary intelligence, but more than this—her life had divinely touched three younger lives. She, a veteran in the Lord's service, had by her wise counsel strengthened little Miss Katie, sent an arrow of truth between the joints of the harness in careless John Clark's armor, and to dear Brother Tom brought back his mother's teaching with all its first wonderful power. God works by human agencies, and he had blessed Miss Katie's hospitality.—Myra. A. Alford, in *Woman's Work for Woman.*

IMPRESSIONS OF A LATE VISIT TO OUR FREEDMEN'S SCHOOLS.

BY MRS. MARY CLOKEY PORTER.

IN order to gain even a remote idea of the noble work being done by our church to elevate the freedmen of the South, through secular and religious education, one must needs visit the schools and missions and see for himself.

Mere words convey but little of what is being accomplished by our self-sacrificing workers at Knoxville and Norfolk.

Although the faces of but few of the workers at either place were familiar, the hearty grasp of the hand and kind words spoken, plainly expressed to us, how these faithful workers welcome sympathizing friends from the North. Said one, "I think none can know unless they have been laboring in a field similar to this, where we are cut off from warm friendly contact with our own race, just what a sweet pleasure it is to see the faces of those who are interested in our work. If our Northern friends would only come oftener, good results to our mission cause would follow."

One special feature of interest at the Knoxville schools is the boarding department, under the management of Miss Wallace. Her work is laborious in the extreme, yet she seems to take delight in telling how economically and yet how

liberally she provides for her family, numbering over one hundred and fifty.

The dining hall is large and well supplied with long tables seating twenty or twenty-five, each of which is presided over by two or more of the teachers.

The work is done entirely by the students; cooking, baking, setting of tables, scrubbing, washing, ironing, milking of cows, chamber work and sewing are taught in all their details. The main dormitory at Knoxville college, erected nine years ago, is so crowded as to be uncomfortable. Students' beds have had to be placed in closets, bath rooms, music and class rooms, at times three sleeping in a bed none too large for the comfort of two persons.

It is earnestly hoped that the long-felt desire for enlarged accommodations will be promptly met by the church. The teachers at Knoxville report that the distribution of clothing is no longer required, although materials for the sewing room, bed clothing and rag carpets are still needed. No lover of children's work could help being interested in the Little Girls' Home and admire the way in which the work is successfully carried on therein. Bright, happy, intelligent faces met us everywhere, and some of the little ones were comfortably sitting on the steps of the building under the warm rays of the southern sun, (out of school hours), busy embroidering gingham aprons in cross stitch, for Christmas gifts for their mothers. The rooms in this Home have been plainly but neatly furnished by missionary societies and personal friends of the school. May these societies and friends prove equally generous in supplying the little Boys' Home soon to be opened.

We were fortunate in visiting the Norfolk schools on Friday afternoon when the Athenian literary society was in the midst of rendering an excellent program, consisting of addresses, essays, recitations, debates, etc. The two literary societies of the school numbering 115 members perform alternately on Fridays, and a society paper is read at each session. Its contents are mainly the contributions of the individual members and compiled by one appointed as editor, who reads the paper.

If the exercises heard by your correspondent on that Friday were an average specimen of those given each week they reflect great credit, both upon the boys and girls taking part and upon the faithful teachers who trained them. The singing was simply wonderful. Not a voice but seemed to be well tuned to sing God's praises in our beautiful new Bible Songs, and scores of the youngest sang the words "with a will" without having books before them. (I wonder how many scholars older or younger in our Northern schools commit the Psalms to memory.)

The Bible and Shorter Catechism are taught in all departments of the school except the primary where Brown's Short Catechism is used, instead of the more advanced one. Written examinations are held in these as well as other studies. The pupils also write essays on scripture characters and religious topics, which the teachers report to be very fine in thought and expression. Committing scripture verses and the Catechism is not regarded a difficult task by these colored boys and girls, and they are found to take active part in all religious exercises. Of the forty graduates of this school fifteen are at the present time regular teachers with an enrollment of 1800 pupils. Religious work is being done by these graduates wherever they go, and thus what good is learned by them in mission schools is put to practical use elsewhere.

One of the most interestiug and practical features of the work for girls is the sewing school in charge of Miss Jamison. The sewing room is provided with the plainest of tables and chairs and would

have seemed cold and bare but for symbols of industry which we saw in shape of calico bags, by the score, hanging on nails around the walls, each one labeled with the owner's name and containing her special work.

On the blackboard were written in plain characters the following "General Directions," which many of the white sisters of the North would do well to follow:

1.—Always cut carefully and savingly.

2.—Baste carefully all seams and hems except the narrow hems.

3.—Always sit erect.

4.—Never bite the thread.

5.—Never use a knot except in basting unless it can be hidden.

6.—Do not put pins or needles in the mouth.

7.—Do not break a thread, but cut it when the work is finished.

Sewing classes from every grade in the school are held forty minutes each day. The pupils are taught all kinds of sewing, as well as a complete system of dress cutting and fitting. A set of "models" which was given to me by Miss Jamison, tells the story of how all the different stitches are taught, from the plain even basting stitch to the button hole, thus enabling the scholars to learn how to make up all kinds of wearing apparel

The college library, which is the center of interest for the majority of the students, had lately been supplied with new books purchased with funds from an entertainment given by the school, supplemented by donations from the Sixth church, Pittsburgh, (which sends $25 annually for this purpose) and personal friends in Allegheny and elsewhere.

The clothing sent from the missionary societies of the North each year is under the direct care of Miss Dennison, the Bible-reader, assisted by Miss Jamison and Mr. McDonald. To unpack the barrels and boxes and arrange systematically the clothing in separate apartments of a narrow room, or what was once a hall way, is no light task. It is the custom to distribute this clothing to needy pupils and members of the congregation, in most cases the persons paying a small price for each garment. Simply giving without some recompense is thought to encourage pauperism and lack of industry, and to place those who are in charge of garments in a position to be greatly imposed upon. Without this opportunity of securing cheap clothing, many of the pupils would be unable to attend school most of the year.

Miss Dennison, whose chief work is house-to-house visitation, often finds cases of aged persons who cannot attend church for lack of clothing. These are supplied gratuitously or in payment of small sums, as the case may dictate. Many of these persons are earnest Christians, and having spent their youth and energies in bondage, are now in abject poverty. But few of them can read, and it is touching in the extreme to hear how these poor uneducated ones eagerly watch for and welcome our Bible-readers. Said one of these faithful missionaries, "The simple faith with which these poor ignorant men and women receive the promises, and the heartfelt joy with which they listen to the sweet stories from the life of our Saviour is beautiful to see."

No doubt some of our readers are wondering what is done with the proceeds resulting from the sale of clothing. A fund is thus maintained to supply the poor with medicines, and in some cases to bury the dead. Three of such occurred in the past three months among members of the church at Norfolk, who had no near friends or none able to give needed help.

Imaginary voices come to me as I write, from the missionary societies and Christian workers throughout the church

asking, "Where did you find our help needed?" I unhesitatingly reply, in supplying carpets for the Teachers' Home. The Women's Board furnished the parlor carpet the past year, and the Young Ladies' Society of the Fourth church, Allegheny, one of the bedrooms, but the others, especially the lower hall and stairway, are almost gone. The parlor of this Norfolk Home is a good sized room, but it is sadly in need of comfortable chairs. One could not but be impressed with the *absence* of draperies, pictures, scarfs, tidies, bric-a-brac, &c., &c., which we must all admit do so much towards giving a home-like, feeling to any room.

The teachers have neither time to make nor means to buy these *almost* necessary articles of adornment. Said one of the faithful workers, "I am sure you will pardon my weak human nature when I say it is sometimes with a longing sigh that we look *in vain* for these simple decorations with which we have always been so familiar in our Northern homes." Here is one line of work for our young people's societies and mission bands. Cannot some such articles as will add cheer and beauty to the homes of our freedmen's missions throughout the South be sent soon? If necessary deny yourselves some from your own homes in order to respond promptly to this call.

In the high school at Norfolk there is but a fraction of the philosophical apparatus so much needed. An air pump and an electrical machine are needed now. All kinds of inexpensive dress goods, gingham, calico and muslin, uncut, are the needs of the sewing department. There is a constant need of boys' and girls' shoes (which is but sparingly met by the boxes sent from the North) in the supply department. There is everywhere a most reasonable demand for a department for industrial raining for boys in connection with the freedmen's schools, which our good men of the North would do well to note. How soon, *oh how soon*, will we have *men's missionary societies* to supply all such and kindred needs! What congregation in our grand United Presbyterian church will organize the *first* men's society? Echo calls, "Which one?"

In closing let me say to our members through-out the church: 1st, Keep yourselves well acquainted with the needs and progress of the work among the freedmen. 2nd, Send up frequent earnest prayers in behalf of this portion of the Lord's great harvest field. 3rd, Give liberally toward raising the burden of debt (amounting to over $17, 000) resting upon the Freedmen's Board, and thus help to press the work more vigorously of claiming the freedmen within our borders for the Lord Jesus Christ.

OUR AGED PEOPLES HOME.

SINCE July last nothing has been said through the columns of our MAGAZINE about our Aged Peoples' Home, and I am sure its many readers are waiting to know what has been done.

We are glad to tell our friends that we have purchased the property at 159 Center avenue, Pittsburgh, and the Home is at last located, and we are really in possession.

The location is everything that can be desired, somewhat elevated, which gives a fine view of the city, and is within five minutes walk of a United Presbyterian church. The building is a substantial brick structure and now contains 16 rooms; several are so large that they will easily be divided into two, and even

three, airy sleeping rooms.

The broad vine-covered porch looks out over a yard in which are trees, shrubbery and space to cultivate flowers enough to delight the hearts of those who love the sweet messages which their varied hues tell us.

Plans and specifications have been submitted for the upstairs, and many changes, which must be made so that the house may suit the requirements of such a home, and we want every member of the United Presbyterian church in this broad land to feel there is something for each one to do to make this place ready to welcome those who are so anxiously waiting to enter.

If you could read the letters which are constantly coming asking, "How long until it will be ready?" and adding, "God will bless your efforts," you would more fully realize how great a need has been supplied.

Do not think this belongs to Pittsburgh and Allegheny; that it is simply a local institution, or that those who have ventured may carry it on. No, *no*, let every United Presbyterian point with pride and say *it is ours*, and feel the true pride of ownership. Let us show our love for our church by caring for those who have carried their burden far down the shady slope of life, survived all love, all friendship, who now long for a place of rest where they may wait the summons from an earthly to a heavenly home. We want your sympathy, your prayers, as well as your financial aid.

In a circular letter to the pastors of our churches in February, 1890, the estimated cost of purchase was $35,000, but we bought this property for $13,000, making a cash payment of $3,000. The balance, $10,000, stands as a mortgage which we may cancel by payments of $500, or by the whole amount at any time we may be so fortunate as to possess it. Our first estimate for repairs was $2,000, but, considering that we have already *fifteen* applications for admission, we have by advice of our architect concluded to put on the building a mansard roof, which will make the total cost of repairs nearly or quite $4,000. You will readily see the total cost is $17,000, $4,000 of which is necessary to meet contractors bills.

We feel it necessary to urge our good friends to help us, for we are sure their generosity of the past gives us courage for this new venture, and we have the promise that "if we trust Him we shall lack no good thing," and we know that the hand which has led us thus far will show us the way to meet every want.

You will be interested to know from what source we procured the sum to meet our cash payment. $1000 was contributed from the annual entertainment for Orphan's Home; $326 from thank-offering of last year, and the balance from 15 congregations, 6 women's missionary societies, two mission bands, one Sabbath school class and one young people's society, scattered through the states of New York, Ohio, Illinois and Pennsylvania The furniture of several rooms has already been pledged.

The dining-room is to be a memorial to Mrs. Jennie Lee Martin, of Monmouth, Ill., by her daughter. A room is to be furnished by Mr. Wm. Miller as a memorial to his wife. Another by R. C. Lyon, of the 3d church, Pittsburgh, a memorial to his wife.

One by Miss Mattie Smith, a memorial to her mother, Mrs. Mary J. Smith. Another by the 5th church, Pittsburgh, a memorial to their pastor, Rev. S. B. Reed.

The first two mentioned are perpetual by a sum being desposited, the interest of which is sufficient to keep up the expense of the rooms.

The property in Allegheny, donated to the association by Mr. Alexander Henry and wife, is in the hands of a real estate agent for sale; is at present occupied by a tenant at a rent of $500 per year. Should sale be made we would at once apply the

proceeds to our present purchase, which, could we realize the value placed upon it, would cover not quite one-half of what we owe.

We are thus explicit that our friends may understand just what we need.

The home will be ready for occupancy as soon as these extensive repairs can be made.

We hoped it would be ready for inspection in May, the time our General Missionary Society will meet in our city, but that is impossible; we can only show what is being done.

With this financial statement it will be interesting to know some of the requirements for admission. The following are somewhat condensed as the by laws and requirements for applicants will soon be printed and ready for circulation.

1st Applicant must have been a member of a United Presbyterian church in good and regular standing for at least five years previous to date of application and have reached the age of 60 years.

2nd. The admission fee shall in no case be less than $200.

3rd. Each person received on a probation of three months.

4th. Any person wishing to leave the Home may do so by forfeiting enough of admission fee equivalent to board at $3 per week, but shall not be re-admitted; but should any resident prove disobedient to rules or troublesome in any way, they may be dismissed by the Board without returning any portion of admission fee.

5th. Those who are pensioners of any kind, (except secret societies) must have their pensions continued to assist in their support.

6th. Those who have any property are required to secure the same to the Home before they are permanently admitted.

We trust this explanation will be interesting to our friends, and that every one will be glad to help us secure to these dear waiting hearts the home for which they so long.

Perhaps some of them have never experienced the happy possession of a home and so realize "that the feelings and work that get least answered in the time of them keep freshest into the later years."

We earnestly thank those who have so generously contributed to our needs and to those who through their loss have so eagerly promised comfortable furnishings to different rooms we extend our sympathy as well. If we would all "measure our life by loss instead of gain not by the wine drunk but by the wine poured forth," much sorrow would be turned to joy, for our lives here are in the power of other lives and each of us bound to be our brother's keeper.

Any one wishing to contribute to this object will please address our Treasurer, Miss Clara Henning, Braddock, Pa., who will send prompt acknowledgement and if any further information is desired, it will be cheerfully given.

MRS. W. H. GRIER,
President of Board of Managers.
Hulton, Pa.

THANK-OFFERING AT GREELEY, COLORADO.

THE evening of March 25th was the time appointed for our thank-offering meeting. We had been planning for it for a year. Boxes had been distributed among the ladies at the beginning of the year—"blessing boxes" we called them. The idea was that when any special blessing came to us we would put some money in the mission box, not as pay for the blessings for they cannot

be paid for, but simply as recognizing the fact that a special blessing had been received.

A few weeks before the meeting the executive committee of the missionary society sent out a letter to each lady in the congregation reminding her of the meeting, and also an envelope marked "thank-offering," requesting her to enclose her contribution in the envelope along with an appropriate text of scripture and bring it to the meeting.

The evening came and a good audience was present. Two very excellent papers were read, one entitled "The Thank-Offering," by Mrs. George D. Statler, the other, "Woman's Work in the last Decade," by Mrs. J. W. McCreery. Both were instructive and highly appreciated by the audience. A selection entitled, "Hezekiah," amused the audience exceedingly, and was well read by Mrs. W. M. Henderson. A number of the members of the mission band took part in the exercises and added much to the interest of the meeting.

Not the least interesting part of the exercises was the reading of the thanksgiving texts by Mrs. Arthur Thomas and the announcement that our thank-offering amounted to $60. We all felt happy that the effort had been made and hoped it was but the beginning of greater things for the future.

The report of the secretary and treasurer showed that the past year had been the most prosperous in the history of the society, and we know that this prosperity is at least partially due to the untiring efforts of our retiring president, Mrs. Mary Wallace McCreery.

Sr B. Wallace.

Missionary Correspondence.

ZAFARWAL, INDIA, February 23, 1891.

DEAR FRIENDS:—You will here find a short account of the organization of a Presbyterial Missionary Association in India. The spirit of progress is beginning to show itself in even this conservative old country.

Our congregational societies are all doing well. The native sisters generally are taking hold of this new work with a will. Of course they must be led in this work, as well as in other departments, for some time to come.

There is no severe illness in our mission now, but I have heard that a few of our missionaries are suffering from influenza. I do not think any are kept from work. The village missionaries are nearly all out in camp. Miss Corbett and I came in from Pasrur Mission District last week after visiting fifteen villages, all containing Christians. We came in to start out in another direction with Dr. and Mrs. Barr. Our camels were to have been here on Friday, but this is Monday, and no sign of our "ships of the desert" yet. Patience is one of the gifts your missionaries need very much. The "Oriental," it seems, will never learn to be on time. He always *promises* well, but there it ends.

We hope to send you a very interesting report after our next meeting.

REPORT OF THE ZENANA MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH IN INDIA.

On January 15th the ladies of our mission who were present at the Annual Meeting met in Rev. Gibb Wilson's home in Gujranwala for the purpose of organizing a Presbyterial Missionary Association. Members were present from our five missionary societies.

The meeting was called to order by Miss Josie White. Dr Sophia Johnson, in a few brief remarks, explained the

object of the meeting; also giving some of the benefits resulting from *union*. A motion was then made and carried unanimously that we organize a Presbyterial Association.

Miss McCahan presented a constitution prepared by her, which was adopted.

The election of officers took place, resulting as follows: President, Mrs. Barr, of Zafarwal; Vice-Presidents, Mrs. Holliday, of Gurdaspur, and Mrs. Shahbaz, of Sialkot; Recording Secretary in English and Cor. Secretary, Miss Mary Campbell, of Zafarwal; Recording Secretary in Hindustani, Miss Lucy Clement, of Gurdaspur; Treasurer, Mrs. Lytle, of Sialkot.

Miss E. G. Gordon, Miss J. L. White, and Miss Annie Given were appointed executive committee.

Our society is to be called the Zenana Missionary Society of the United Presbyterian Church in India. The total membership of our five congregational societies is one hundred and three. Gurdaspur is our oldest missionary society. Two of the societies have been organized only a short time. All our meetings are to be conducted in the Hindustani language.

MRS. BARR, President.
MARY J. CAMPBELL, Sec.

LETTER FROM EGYPT.

Through the kindness of Dr. Moorehead we publish an interesting letter from Rev. J. Kruidenier, of Assiout, Egypt.

ASSIOUT, February 26, 1891.

Since our arrival at Assiout many things have taken place here. The first was very sad. One of our students, Capsun by name, a young man from the Soudan, died of consumption. He was a rescued slave, had enjoyed a little education in England, through the kindness of Lord Aberdeen, and been given to our mission since. It was his purpose to become, if possible, a missionary to his own country, but consumption (of which disease many die who come to Egypt from that country) took him away. He was much beloved by all his schoolmates and by his professors. He was interested in all religious work and was always eager to take an active part if at all desirable. A short time before his death we paid him a visit, during which he professed to be a Christian. I asked him if his hope was in Jesus. He distinctly, although with difficulty, answered, "Yes;" and on my asking him a similar question, he replied, "All is well." These words filled my heart with joy. He, once doubly a slave, is now fully freed. He died shortly after, and his funeral took place the following day; for here in Egypt the law requires us to bury our dead within or at the end of twenty-four hours after death. It was a day of sadness for the college. Rev. J. R. Alexander made an address and conducted the services, and Rev. H. W. Hogg closed the meeting with prayer and benediction. All of us, that is the missionaries, professors and students, and a few of the town people, accompanied the remains to the grave. To the end of the town we formed a procession; the remaining distance, about two and a half miles, we rode or walked as best we could. Dronka, our burial ground, is on the edge of the desert and about three miles, I should judge, from the mission building. At the cemetery we gathered about the grave and laid him to rest, mindful of our loss and life's uncertainty, happy to be able to follow him with the eye of faith; thankful for the common brotherhood and immortality brought to light by the gospel. and rejoicing in God's own work.

The next thing, which busied us not a little, was something the very opposite of that which I have just narrated. The Viceroy, or Khedive, on his way up the river, or rather during his visit to his own dominions, visited this city the 6th of January last. There were necessarily many preparations made for his coming; gates of honor, erection of poles and multitudes of flag staffs, painting of houses, leveling of streets, removing of rubbish, making even a straight street through the very center of the town; preparations for a grand illumination were going on at the same time, thousands of lanterns arranged in almost as many different ways were put up, a platform was erected where his excellency might alight, and a beautiful river steamer brought in readiness to convey him farther up the river. The Mudeer, or governor of Assiout, had also requested the missionaries to make, if possible, a few preparations, which we did; decorating our tower on the main building and both houses with flags and banners, and our fence with olive branches, Chinese lanterns, and whatever more we poor missionaries could scrape together. On the two evenings of his stay among us we illuminated our tower, which, pardon our conceit, we thought was the prettiest of all in and about the town. Being removed from all the others quite a distance and being also quite high, it seemed during those dark nights as if a huge crown had been suspended in air, and looked very beautiful. We thought such was very appropriate, at least emblematical of that over which it towered, since our mission and college is the crown of Assiout, in fact, of the whole of Upper Egypt, and would at least draw attention to it thus.

Among other things, we missionaries, with our two hundred and sixty-four students, enjoyed a prominent position in the ranks on his arrival, and an audience when with other representative characters we went to pay him our respects. He honored us also by passing the mission house (which was out of the way) and acknowledged the salute of our students very graciously. The way he was received by the natives was very acceptable, and their illuminations were to me a great surprise. They showed considerable taste and would have done honor to more civilized countries than Egypt. One could hardly imagine himself surrounded by so much display back in the strange old Egyptian town with its winding dirty streets, unseemly houses and still more unseemly inhabitants. It was, as you may imagine, a feast day for the people. The poor were not forgotten at this time, as a strange custom shows. On the evening of the Khedive's passing through the town you might here and there see, bound and ready to be slaughtered, a buffalo or a cow, which had been given by some rich man for the purpose of killing it the moment the Viceroy passed and to distribute it immediately thereafter among the poor. Although in truth a strange custom, yet I could not help but feel grateful for this remembering the multitudes of poor that crowd our streets. The spreading of rich carpets on the streets betokened also the respect and loyalty of the people. Altogether his coming was fraught with good, and although not perhaps materially visible, yet methinks more lastingly felt by the people, his own.

Following this we had again interesting and exciting scenes in our own schools here. Examination and commencement days were highly enjoyable. The girls and boys did nobly and their work was highly appreciated, not only by us who were more directly interested, but by others also, as a crowded house on commencement evening patiently listening to all the speeches, &c., &c., lasting till about twelve o'clock, forcibly demonstrated. (I wonder if you could get people to stay so late at home), and

I believe their patience would not have been exhausted had it been taxed two hours more.) But I think I gave you quite an extended account of these or similar days last year, so that I will not extend it here, only adding that the interest has not decreased but rather increased in the work, as a very large (the largest ever had) attendance this year shows. Hereupon followed Presbytery and association meetings, which also were interesting.

Six Muslims have asked to be baptized at Mansourah, Mr. Finney's boatman included.

LETTER FROM INDIA.

Mrs. [illegible] has kindly sent us the following letter from her husband, dated Rammagar, February 17th. "I went down from Rammagar to Akalghar today to assist young Mr. Martin in preaching to the Hindoos there and I had a glorious day of it.

I had a very friendly discussion with them but it was somewhat one, as it was kept up the whole afternoon, and while there were several of them to discuss I was alone, as Mr. Martin is not yet well enough up in the language to enter the field against learned Brahmins. A young student of theology who is with Mr. Martin was able to give me some assistance, but not very much. However, we got along nicely and I think the good was done, as the men evidently went away in the evening favorably impressed with the teaching of christianity and with a high opinion of the men who advocated them.

They pleaded with me to remain another day, but I told them that I must go back to my own district, but that I would return and visit them just as soon as I could, and that in the meantime Mr. Martin and others would be there to make known to them the truth that makes men free.

Mr. Martin was much pleased with the day's work. He said that "it was the best day's work that had been done in this district thus far, and that he himself profited a great deal by it." He is coming over here to-morrow to go with me when I am preaching to the Rammagar people. He wishes to see more of my work and learn more of my methods with the people.

Miss. J. White and Miss. McGarey are out with him working among the women. Mrs. Martin is along, so they can go with him, but if Mr. Martin was alone, they could not go. No lady has been working in my district since Miss McCullough left, and the want of a lady's work is beginning to be felt very much. I wish Miss McCullough was back so that she might get out again among the women. I have strong hopes that both she and your mother will come out this coming fall. I know that they are both needed here much worse than they are in America, and things will not get along well here until they both come.

I suppose, Ella, you hardly remember being out at this very old city with your mother and myself. When you were a little girl, you were here more than once, but you were, perhaps too young to remember much about it. I am now living in a very small "resthouse" or bungalow among the graves of those who fell in the battle of Rammagar. Among these was a Col. Havelock, a brother of the great Havelock of the mutiny. The inscription on his monument is a beautiful tribute to the memory of a good man. This is the most interesting part of the district and I always like to be in it, and I like to preach to the people here.

Mr. Fife came down from Jhelum to go out with me into the district to learn

the work. He remained with me for about one week or a little over and then went back to Jhelum. I think he enjoyed the work, but did not enjoy the long fasts. We went out always immediately after breakfast and remained out preaching in the village until dark, so that it was always about seven o'clock in the evening before we would get dinner, and we would be almost famished. I am used to such kind of things, and it was no inconvenience to me. He said that if he was working with me he would take bread in his pocket. J. P. McKee."

FROM INDIA.

The following letters addressed to the Women's Board are of interest to all the members of the United Presbyterian Church, and the foreign secretary was instructed to have them published in the *Women's Magazine* and church papers, in the hope that the appeal may meet with the consideration it deserves.

SIALKOT, Jan. 27, 1891.

To Mrs. W. J. Reid, Cor. Sec. Women's Board.

MY DEAR MRS. REID:—

Enclosed please find a letter prepared by a committee at our late meeting at Gurdaspur. I have been directed to forward it to you for your early consideration. It is not necessary for me to write anything additional. We hope that the needed reinforcements will soon be sent.

Yours Sincerely,

S. MARTIN,

Corresponding Secretary, India Mission.

SIALKOT, INDIA, Jan. 24, 1891.

To the Women's Auxiliary Board.

DEAR SISTERS:—Our Annual Mission Meeting has just closed, and while many points of interest came to the front and were considered, yet our object in writing is to lay before you as plainly as we can, our great and pressing need for immediate reinforcements for the zenana work. We will try to give you a plain statement as briefly as possible.

Miss Gordon, who has lived in Sialkot ever since the mission was established, asked to be transferred to Jhelum. She has been here so much of the time with her brothers and their families that, now there are none of them in the mission, the old associations connected with the place, and the buildings built by them, where they lived together for so long a time, call up feelings and recollections too painful to be borne. The mission granted her request and she was transferred. This left Sialkot without a zenana missionary to look after the work in the villages, and to labor among the Christian women and girls. We felt this was a state of affairs which, if allowed to continue, would work disaster, as this district, of all others, should be well supplied with workers, to counteract the efforts put forth by the Roman Catholics who make this their headquarters. But what could we do. There was no one whose hands were not already full, and none seemed to be available for this important place. The matter was brought before the mission, with the request that some provision be made if possible. This could be done only by taking some of those already located in the other districts. After much consultation and discussion, the following action was taken to tide over the present difficulty.

That part of Pasrur District bordering on Zafarwal was put in charge of the lady missionaries of the latter place, so far as the zenana work is concerned. Miss Given was transferred from Jhelum to Sialkot, and given charge of the zenana work in that district, together with the remaining part of Pasrur District, with the understanding that she and Miss McCahon be allowed to exchange work by mutual arrangement. Miss Given is not yet strong enough to endure the fatigue of district work; so the arrangement is that she will teach in the Girls' Boarding School in Miss McCahon's place and the latter will work in the district when Miss Given is not able. This is the best we can do with the force in the field at present."

In connection with this statement we insert a copy of a paper handed to the mission by the lady missionaries.

"In view of the pressing need we pre-

sent the following appeal to be sanctioned by the mission and sent to the Women's Auxiliary Board:—'Last year the mission asked for *six* lady missionaries, and *one* was sent. We now feel compelled to send another *most earnest* and *pressing request*. We have places open for eight new lady missionaries, but as it may be difficult to send so many at one time, we most *urgently request* that not *less* than *four* be sent out at once, exclusive of a medical missionary to keep the work from suffering severely; we cannot get along with less.'

We are instructed to say to you in addition to this, that as these ladies are needed where the work is already opened the extra expense incurred for the work will be but little in addition to the salary.

The undersigned were appointed by the mission to write a letter stating these facts and send it through the corresponding secretary of the mission to the Women's Auxiliary Board."

K. CORBETT,
E. MCCAHAN, } COM.

After careful consideration the Women's Board, at its regular monthly meeting, April 7th, passed the following resolution: "That the Women's Board has been ready for the past year to re-enforce the workers in the foreign field, and can *now at once* send four new lady missionaries to India, paying salary and all additional expenses."

Ladies wishing to devote themselves to missionary work will please send names, addresses and credentials to the foreign secretary of the Women's Board.

ANNIE R. HERRON, Sec. pro tem.

LETTER FROM CALIFORNIA.

The venerable Dr. Dean, of the Baptist church, in sending a requested communication, modestly says, "If you please to print it, well; if not I shall not be offended, for I have not as high an opinion of my work as I had sixty years ago." It will no doubt cheer the hearts of our home missionaries to know how their work is regarded by one who labored for *fifty years* among the Chinese in China and Siam.

NATIONAL CITY, CAL., April 1, 1891.
Ther. 50° at 6 A. M., 80° at M.

I have spent three winters and one summer in Southern California (San Diego and National City) and have never seen here a crow nor a cormorant, an ant nor an elephant, a bed-bug nor a bumble-bee, but one flea, and always slept comfortably without musquito curtains. The Chinese say, "can catchee lice" but I have not seen them. Have never found the mercury below 30° nor above 90°. Still wear cloth garments all summer, and can go without an overcoat in the winter. Sometimes see snow on the distant mountains, while oranges are in blossom at their base. A frost may whiten the door steps but not kill the vines in the garden. Sometimes showers in winter alternating with sunshine; no tornadoes nor destructive earthquakes, no cholera nor yellow fever.

While free from natural nuisances we have a swarm of moral pestilences.

Spiritualism, which was common in China, and a native there once said he last saw it on a blue cow going westward. *Christian Science*, which pretends that there was no personal Christ, and that his miracles were a fiction and all diseases a fancy. When a man breaks a leg, or bleeds at the lungs, 'tis all imagination. Pain is a mere fancy, so on the same principal is hunger and thirst, therefore we need not eat nor drink nor take medicine. The world is a myth and woman is a fable; man is neither born nor dies; all we see or hear or feel is an allegory.

Human perfection and human *im*perfection are also found here. A man says he has no sin, which makes either God or himself a liar, and adds he has not prayed for a year. The last may be true. Moses says "God forbid that I should sin against the Lord in ceasing to pray. Paul says "Pray always."

All these and other isms and creeds

are clustered here at the south-west corner of the United States, and as they can go no farther unless by water they are in the pound till unlocked and liberated.

There are here on the Pacific coast many enlightened men and women, and true Bible christians, still California with all its mines of wealth and groves of fruit and excellent people, opens an inviting field for self-denying, evangelistic missionary work among the Chinese, Spanish and English speaking inhabitants. The Protestant churches are generally small and not wealthy, but in hopeful locations for growth, and welcome gladly Bible preaching. WILLIAM DEAN.

Young People's Department.

PROGRAMME FOR MISSION BAND.

TO LEADERS.—Hold semi-monthly meetings, having the first meeting of the month for exercises and study, and the second meeting for a work meeting, which should always open and close with devotional exercises. At each meeting have a psalm book and Bible placed on each seat by the reception committee; or still better, accustom your members to carry their own Bibles with them to the meeting, and mark the verses given in the Bible readings. Form a band choir of the best singers and have them, and all the children who desire to practice with them, to meet one half hour before the time for the regular meeting, for a song service. In this way there will be few, if any, tardy, and all will be in a better spirit for the exercises which follow. In no way can you gain the prompt attendance of your members, and interest them while there, more than through a regular song service. Have your choir leader an older person, who is capable of teaching them to sing correctly. Children thus trained become helpers in the praise of the Sabbath-school and sanctuary, and will take more interest in both services.

EXERCISE FOR A PRAISE SERVICE.

(Which should be held at least quarterly.)

Opening prayer.

(Write plainly on blackboard or with crayon or charcoal pencil on a large sheet of heavy manilla paper the following words, and have them repeated in concert until the children are able with eyes closed, heads bowed and hands clasped, to pray them. Explain the difference between *repeating* and *praying* the words, and tell why they should pray with closed eyes, &c.)

O, Lord, we come before Thee now,
Our eyes we close, our lips we bow,
O, come and teach us how to pray,
And serve Thee better every day,
Lord make us to be wholly thine,
And let Thy light within us shine.
Amen.

Sing psalm 147, 1, 3, 4; No. 220 in new Bible Songs.

Sentence prayers, followed by short prayer by leader or one of the members.

Read responsively Psalm 136: 1-9, 23-26. Have the children seated in two divisions. Let No. 1, with one member standing as leader, read the first part of each verse, and No. 2, with leader standing, respond with the closing part o each verse, "for his mercy endureth for ever." The little ones who cannot read will soon learn to aid in part second.)

Sing psalm 146; No. 217 in new Bible Songs.

Roll call. (Having given the word "praise" to the band at previous meeting, have each member respond with a Bible verse containing the word. Giving a word for roll call at each meeting will do much to lead the children to "search the scriptures.")

Birthday offerings. (Have a birthday bank placed on the table, and at each meeting ask, "Who has had a birthday since our last meeting," and have him

or her place an offering in the bank for each year past. *It is not well* to ask that only a *penny* should be given for each year, for thus you may teach that the Lord only *expects a penny gift.* After the gifts are given, have some one thank God for spared life and ask for care and guidance for the future, and for God's blessing upon the gifts, or still better, have a regular birthday prayer in which all can join in concert.)

BIBLE READING FOR PRAISE SERVICE.

(To be shortened if necessary.)

Whom should we praise? Ps. 135: 1, 3.

Why praise God? He is worthy, 2 Sam'l. 22: 4; he is above all gods, Ps. 135: 5; for his gospel light, 1 Pet. 2: 9; for his loving kindness and truth, Ps. 138: 2; for all spiritual blessings, Eph. 1: 3; for all temporal blessings, Ps. 104: 10-14, 24; Ps. 68: 19.

How should we praise God? With the whole heart, Ps. 9: 1; with thankfulness, Ps. 69: 30; with an offering, Ps. 96: 8

When should we praise God? Day by day, Ps. 96: 2; Ps. 71: 8; continually, Ps. 34: 1; during life, Ps. 104: 33; for ever and ever, Ps. 145: 1, 2.

Where should we praise God? As a part of public worship, Ps. 100: 4; 149: 1; 150: 1; under affliction, (like Paul and Silas.) Acts 16: 25; in joy, Ps. 27: 6; among all people, Ps. 96: 3; throughout the world, Ps. 117: 3.

What is our duty to others in praising God? Invite them to join with us, Ps. 34: 3; 95: 1, 2, 3.

What duty to ourselves? Pray for ability to praise, Ps. 51: 15.

Who join with us in praising God? Luke 2: 13; Rev. 4: 10, 11; Rev. 5: 11, 12, 13.

Sing Psalm 92, No. 126 new Bible Songs.

CHART EXERCISE. Draw on blackboard or heavy paper a breast plate with twelve squares, similar to that worn by the high priests in the temple. Have the children mention twelve things for which they praise God, and write one answer briefly in each square. Teach the children what it is to take all these twelve objects in one upon their hearts into God's presence with praise and thanksgiving. Have all arise and with clear tones sing the doxology, Ps. 117, No. 169 new Bible Songs.

All unite in the closing prayer as follows:

We thank Thee Lord for all Thy love,
We thank for blessings from above,
Guide us each one as now we part,
And bless our work of hands and heart,
Help us grow stronger day by day,
And lead us gently in Thy way,
Bring us together here again
In the name of Christ we ask,—Amen.

MRS. MARY CLOK V. FORT R.

Allegheny, Pa., April 10, 1891.

MISSION BAND EXERCISE.

Sing from new Bible songs, No. 172, Ps. 119 9-12; also Bible Songs No. 137, Ps. 98, 1-4.

Roll call. Scripture responses.

Lord's prayer followed by sentence prayers.

Sing from Bible Songs, No. 87, Ps. 67.

Responsive reading, Psalm 19.

Lesson: "BOOKS OF THE BIBLE."

By what name is the Bible called?

The Bible, the Holy Scriptures, the Word of God, the Law and the Prophets, the Book of Books.

By whom was the Bible written?

By forty men under the direction of the Holy Spirit.

During a period of how many years?

Fifteen hundred.

How many books does the Bible contain.

Sixty-six.

What are the divisions of the Bible?

The Old and New Testaments.

How many books in the Old Testa-

ment?

Thirty nine.

In what language was the Old Testament written?

In Hebrew.

How many books in the New Testament?

Twenty-seven.

In what language was the New Testament written?

In Greek.

What is meant by the translation of the Bible?

Telling in our language what was written in the Hebrew and Greek languages.

What translations were made of the Bible into the English language?

Wycliff, 500 years ago; Tyndale, 350 years ago; forty men under King James, 270 years ago; revised New Bible, 1881 and 1885.

Which translation is "our Bible?"

King James.

For what purpose was the Bible given us?

2 Tim. 3, 16 and 17.

Sing Bible Songs, No. 28, Ps. 23.

ACROSTIC.

"**H**e that hath pity upon the poor lendeth unto the LORD.—Proverbs 19: 17.—He which soweth bountifully shall reap also bountifully."—2 Cor. 8:6.

"**O**pen thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land. Out of that which the LORD thy God hath blessed thee, thou shalt give unto him'"—Deut. 15: 11-14.

"**M**erciful as your Father also is merciful. Give and it shall be given you, good measure pressed down and shaken together and running over.—Luke 6: 36-38.

"**E**very man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver."—2 Cor. 9:7.

"**M**inistering to the saints; and this they did, first gave their own selves to the Lord, and unto us by the will of God."—2 Cor. 8: 4, 5.

"**I** give my advice, for this is expedient for you who have begun before that ye always having all sufficiency may abound to every good work."—2 Cor. 8:8-10.

"**S**ee that ye abound in this grace also; for if there be a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8: 8-10.

"**S**ell that thou hast and give to the poor, and thou shalt have treasure in heaven.—Matthew 19: 21. Joses having land sold it and brought the money."—Acts 4: 36, 37.

"**I** speak not by commandment, but by occasion of the forwardness of others and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ."—2 Cor. 8:8, 9.

"**O**nly they would that ye should remember the poor.—Gal. 1 10. Ye ought to support the weak; it is more blessed to give than to receive.—Acts 20: 25.

"**N**ow therefore perform the doing of it, that as there was a readiness to will, so there may be a performance also out of that which ye have."—2 Cor. 8:11.

"**S**hew ye to them and before the churches, the proof of your love. Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. Thanks be unto God for his unspeakable gift."—2 Cor. 9:11.

F. W.

ACROSTIC.

QUES. The name of the man who persecuted the saints.

The name of one of the sons of Joseph.

The name of Moses' successor.

The name of one of the last ten books of the Old Testament.

The name of one of the sons of Beeri.

The name of one of the sons of Jacob.
The name of the mother of the Jews.
The name of the place famous for its gold.
The name of the man who came to Jesus by night.
The name of one of the last five books of the Old Testament.
The name of a warrior in Israel.
The initials of the answers spell the name of a missionary in India.

LIZZIE STOTTS.
Age 12 years. Monroe, Iowa.

There is quite an interesting band of Christian workers among the children of the congregation at Monroe, Iowa. They organized last October, and have now thirty four members. In their society, which has taken the name of "Cheerful Workers," they have a meeting for work each month, and also a meeting for study. Last week, they gave an entertainment in the church which was quite pleasing. The articles which the band had made, together with some others which kind friends had given them, were on sale at the close of the programme From these they realized $6.20 cents; from their barrels $7.25 cents; and from admittance at the door $6.5 cents, so that they were permitted as a result of their six months labor to send a goodly sum to our memorial church at Lincoln, Nebraska.

MRS. A. R. MUNFORD.
Monroe, Ia. March, 31. 1891.

The Willing .. :kers of the United Presbyterian church, of Garnett, have kept up their work through difficulties. We have had no pastor for the past year, and part of the time no services, on account of repairing our house of worship, but have met, with but few exceptions, every two weeks. We claim to have a membership of thirty, but are sorry to say our attendance averages from ten to twenty. A few little very willing workers have missed but one or two meetings the past eighteen months.

All through the year we practiced committing scripture verses and repeating them in concert, after roll call, in this way riveting some passages of scripture in our memories that will never be forgotten. We also had a birth-day box in which each one at the next meeting after their birthday put in a penny for each year, repeating a verse in connection. With this exception and devotional exercises our programme varied. At the last meeting of the year we had two short papers, one on the work of Mrs. Dr. Lansing and one on the work of Miss Maggie Smith, and out of fourteen only one little five-year-old failed to offer up a short prayer. We regret that we have only raised twenty dollars, this year, but feel sure that with the help of our new pastor, to whose coming we look forward with great eagerness, we will be able to do much more in the coming year.

God grant that all may grow up to be in deed and in truth earnest, faithful, willing workers in the Lord's vineyard.

B. M. STEVENSON.

Editorial Department.

PROGRAMME.

The eighth annual meeting of the Women's General Missionary Society will be held May 12, 13, and 14, 1891, in the Third United Presbyterian church, Pittsburgh, Pa.

TUESDAY, MAY 12, 7:30 P. M.

Devotional exercises, Christian Fellowship, Mrs. W. C. Hutchison. Xenia, O.
Greeting, Mrs. J. T. McCrory, Pittsburgh, Pa.
Address, "Our Work," by the President, Mrs. J. P. Cowan, Indianapolis, Ind.
Appointment of committees.
Social greetings.

WEDNESDAY, 9:30 A. M.

Devotional exercises.
Roll-call.
Report of Secretary of Women's Board, Mrs. M. W. Porter.
Report of Treasurer of Women's Board, Miss E. J. Sloan.
Report of Treasurer of General Missionary Society, Miss E. J. Sloan.
Report of Secretary of Foreign work of Women's Board. Mrs. W. J. Reid.
Business.
Letters from Egypt and India.
Prayer for foreign missions by Mrs. J. M. Wallace.
Memorial service, Mrs. J. S. Hastings, Indiana, Pa.

WEDNESDAY, 1:30 P. M.

Conference on Foreign Missions, Mrs. Belle McD. Patterson, Xenia, O., presiding.
Missionary Societies in Egypt, Miss Anna I.

Thompson, Egypt.
Zenana Work in India, Miss Rose A. McCullough, India.
Five minute talks by returned missionaries, delegates and friends.
"Indian Work," Mrs. J. H. McRoberts.
Business.
"Mothers' Work for Missions," Mrs. David Strang, Lincoln, Tenn.
Scripture reading, singing and prayer.

WEDNESDAY, 7:30 P. M.

Thank-offering service conducted by Mrs. W. W. Barr, Philadelphia, Pa.
Address subject, "The Lord Hath Need of It," Mrs. A. S. Vincent, Paxton, Ill.

THURSDAY, 9:30 A. M.

Bible reading, Miss Elsie Williamson, Omaha, Nebraska.
Report of Secretary of Home Missions and Church Extension, Mrs. H. C. Campbell.
Report of Secretary of Freedmen's Work, Dr. C. Jane Vincent
Report of United Presbyterian Association, Mrs. M. F. Reed.
Report of Magazine Committee, Mrs. Belle McD. Patterson.
Report of Treasurer of Magazine Committee, Mrs. J. G. Carson.
Business.
Prayers for Home and Freedmen's Missions.

THURSDAY, 1:30 P. M.

Conference on Home Missions.
Map locating the United Presbyterian church and her missions, explained by Miss Jennie Wallace, Sewickly, Pa.
Freedmen's Missions, Miss Maggie Barnes, Chase City, Va.
City Missions, Miss Daisy Meloy, Chicago, Ill.
Value of Missions to the West, Mrs. Mary W. McCreery, Greeley, Col.
Three minute talks by delegates and friends.
Business.

THURSDAY, 7:15 P. M.

Service of prayer, song and testimony.
"What have I learned at this convention, and what am I going to do with it."

YOUNG LADIES' HOUR.

Church Literature, Miss Jeanette Dickson, Cannonsburgh, Pa.
Hope and Expectations of Youth, Miss Blanche McIlvaine, Hulton, Pa.
Temperance reading, "Jack the Fisherman," Miss Eva Shontz, Centreville, Iowa.
Prayer for temperance cause.
Closing hour. Benediction.

MRS. J. P. COWAN. President,
MARY W. PORTER, Secretary.

No spectacles will be needed to detect the variety of subjects embraced in the programme of the Annual Meeting as published above, and scrutiny will discover that it has required no little care and correspondence to bring together the subject and the person who has timidly and hesitatingly consented to present it, —combined with tact in management to beguile and adjust these into their respective places. In the face of all this, the ever perplexing questions will be energetically pushed, "Why this waste? Why not work on quietly year after year without this annual gathering?" And those determined not to be interested in the work of the missionary society intimate that the funds contributed by it will never reach the place intended, and if they do it takes "one half to send the other half." To such objectors we only say, "Come and see." Reports of the secretaries and treasurer of the Women's Board, each of whom add to voluntary service the fidelity and correctness that would be required in any business engagement, will reveal the fact that the small amount contributed by the weakest society in the church has helped swell the aggregate, and due acknowledgment is made of the same, and that the constituency represented in the Annual Meeting is a large one. "In the multitude of people is the king's honor." "In the multitude of counselors there is wisdom."

DELEGATE FUND.

It became the painful duty of our society to discuss a delegate fund. I said "No! we will not pay the traveling expenses of our delegates to the General Missionary Society, so far as *my* vote and influence go. I do not believe in taking missionary money to pay car fare. It is sacrilege." Mrs. Brown looked at me with a pleasant, though very serious, expression, and said, "Mrs. — do you not think you take too narrow a view of this subject? You and I have been able by a little extra economy through the year to attend the General Meeting on more than one occasion. But how about some others? There is our pastor's wife. Dear little woman, how she *does* work to keep up the interest in our society, and with her little family to look after, too. His salary is meagre enough for the necessities, and how can we hope to have her act as delegate unless her expenses are provided for? Think of the good that would come to us through her freshened zeal, and I venture that her gain would not end with the spiritual. The change would be a bodily refreshment, for even a mother's arm needs rest.

Then there is our good friend Miss Sinclair, a faithful attendant at our meetings and always ready with a contribution and a 'God bless,' you when there is any extra appeal, and never fails with her thank-offering, though it seems everything is against her. All the extra earnings of her needle must go to aid a widowed sister in raising her

family or to provide for her aged parents some comfort that they would otherwise have to do without. She could never think of withholding from them anything, to spend it in a way that would bring to herself so much gratification.

Also, it is one of the necessary conditions of all foreign mission work and much home work that money must be spent for traveling expenses."

Mrs. Brown's talk set me to thinking. God could have delegated this work to angels, but he has chosen to give it to men and women. Human agencies imply human needs. Therefore much of the Lord's money must go to minister to the necessities of saints. If his servants are in the *path of duty* the money which goes to buy a railroad ticket, or a steamer passage, or a donkey hire or even to pay the man who trundles baggage from one station to another, serves just as high a purpose as that with which he supplies a table in the midst of his spiritual enemies, or purchases a Bible in his adopted tongue. "What God hath cleansed that call not thou common."

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Every enterprise has at least two sides, and the MAGAZINE is no exception to the general rule. One of our subscribers writes, "It seems to me that there is need of some person in each society to attend to the interests of the MAGAZINE. I find that subscriptions expire and many not knowing how to send sixty cents in the midst of family cares neglect to renew. Another writes that in her rounds as self appointed agent she meets with some who will renew, but who tell her they have read but perhaps two or three of the MAGAZINES throughout the year. Still another writes that she is sure if personal application were made to the ladies of the church that more would subscribe; that out of ten whom she asked in one week only three refused, and modestly suggests if pastors' wives were to take the matter in hand it would succeed better. Although the MAGAZINE is taken in almost every state in the Union and in Canada and Mexico, yet it has not attained to five thousand subscribers. This is one side—the other is a sense of gratitude that so many of our patrons are interested in this work, and by helpful words and still more helpful actions lighten the burden of the committee and give us repeated assurances of their appreciation and that our labor is not in vain. Also we are thankful that we will be able to report to our annual meeting, "*no debt*" and a slightly increased margin in our reserve fund.

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A deep and heartfelt interest gathers around the meeting of the young people to be held here in Xenia, from the 19th to 21st of May. The programme has not yet been announced but we know those having it in charge have bestowed much labor and care on it. The young people in the church are a powerful force, and their energies rightly directed in Sabbath school and society, and guided by the King and Head of the church, must make for good. This meeting is expected to bring a great blessing, not only to those attending and to the community in which it is held, but to send its benign influences all through our own beloved Zion, and by interchange of thought with many others. The committee on entertainment are doing everything in their power for the comfort and good-cheer of those in attendance. May peace, prosperity and blessing be with this meeting.

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Let this one thought be uppermost in all minds, that the annual meeting is not for pleasure nor recreation, but for the interest of Christ's Kingdom. Remembering this, let us pray for the Holy Spirit as the Spirit of love, of truth, of grace, that the result of His presence may be "not a spirit of fear but of power and of a sound mind."

TO OUR CONTRIBUTORS.

As not unfrequently good articles come to us too late for publication, we call attention to the importance and necessity of sending early. All copy must be in the hands of the publishing commitee by the 5th of the month preceding the issue. The MAGAZINE closes the 17th, and contributions received at a later date must be held over or omitted entirely. The meetings of the committee are held each Wednesday afternoon, when matters pertaining to the MAGAZINE are considered.

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In a recent letter from DeWitt, Ark., we learn that the congregation at that place now numbers forty with prospects

of a good increase at the spring communion. Land has been donated for the erection of a church. One thousand dollars in cash and a section of land have been pledged for the support of a Freedmen's Mission if located in the county. This charge is under the care of Rev. T. T. Miller, an active and energetic missionary.

The *Midland* mentions the death of Mrs. Eliza Templeton, of Council Bluffs, in the eighty-second year of her age. She exhibited throughout her whole life a deep interest in all efforts for the spread of the gospel and liberally contributed to all the enterprises of our church. She was the second subscriber to the MAGAZINE. Her remains were interred in Cannonsburg, Pa., her native place, where most of her life was spent, and around which clustered many recollections that gave the place a lasting hold on her memory and affections.

Women's Auxiliary Board, Etc.

REPORT OF WOMEN'S BOARD, FOR APRIL.

Board met as usual in Second church, Pittsburgh. President being ill with the prevailing epidemic. 1st Vice President, Miss E. D. Brown, presided; prayer by Mrs. T. S. Stewart. Eleven members present. Foreign secretary reports letter from Mr. Finney. in Egypt, acknowledging receipt of money sent for church. An appeal was sent by the mission in India to the Women's Board, which the secretary was authorized to have printed in full, in the MAGAZINE and church papers. Dr. White sent her report and estimates for this year.

Home Secretary reports from Miss Johnston, in Omaha, who says the weather and mud are responsible for a small attendance at the school; gives an account of Thank-offering and barrel-opening service at mission.

One of the members of the Board traveling recently in the South, paid a visit to our mission at Norfolk. She says there were four hundred students in the building. The sewing school was in session and the girls were doing their work nicely. They would like to have a church at this mission. Freedmen's secretary absent. Treasurer received during March, $3. 741, 66. Contributions have been received for Pueblo Mission, Colorado, a great deal of business was tranacted, not complete enough to report at this time, making a long and interesting session of the Board, but quite the reverse of the Secretary's report.

MARY W. PORTER, Sec. W. B.

Notice to Delegates and Visitors to the Women's General Missionary Society of the United Presbyterian Church of North America.

Excursion rates have been granted to parties desiring to attend the Women's General Missionary Society in Pittsburgh, Pa., May 12-14, 1891, by the Central Traffic and Trunk Line Associations, on the certificate plan based on a rate of one fare and one third. General directions are as follows: 1st. Each person desiring the excursion rate must purchase a ticket (first class) to the place of meeting, for which she will pay the regular fare, and upon request the Ticket Agent will issue a printed certificate of purchase, to be endorsed by the Secretary of Women's General Missionary Society in Pittsburgh, or by some one appointed for this purpose, to be presented by the holder to ticket agent. To obtain the concession returning, parties are requested to present themselves at the ticket offices at least thirty minutes before departure of trains.

If through tickets cannot be procured at the starting point, parties will purchase tickets to the nearest point where such tickets can be purchased and then purchase tickets through to place of meeting, requesting a certificate of purchase from ticket agent where *second* purchase is made. Tickets for the return journey can only be obtained not more than *three* days before the meeting assembles nor more than *three* days after the commencement of the meeting and will not be honored unless presented within *three* days after adjournment of meeting. Sabbath is not recokned as a day in this statement.

Owing to the small number of delegates expected from West of the Mississippi river, rates could not be granted by the Western Traffic Association. Parties coming from such points will take advantage of the advice given above. Certificates are not transferable. No refund of fare will be made on account of failure of parties to obtain certificates.

The territory of the Central Traffic Association is from Pittsburgh to Buffalo, East Toronto to Port Huron, thence via Lake Huron and Michigan to Illinois, North. From Chicago to Mississippi river, to Cairo including Burlington, Keokuk, Quincy, Hannibal and St. Louis, West, and Ohio river, including points on both sides of that river South.

TRUNK LINE TERRITORY.

From Niagara Falls, Buffalo and Salamanca, N. Y., Pittsburgh, Pa., Bellaire, Ohio, Wheeling, Parkersburg and Charleston, W. Va., and all points east thereof, except in New England. Parties from the West traveling by the Pennsylvania Co's lines can obtain information as to sleeping car accomodations by addressing J. H. Luce, Assistant General Passenger Agent. 248 Clark st., corner Jackson, Chicago, Illinois.

MARY W. PORTER, Sec. W. G. M. S.

TREASURER'S REPORT.

[When not otherwise specified the money is from the L. M. S. of the place named.]

Foreign.—Castroville, $6; Park Ave., Omaha, 9; Andes, 7.50; Hookstown, 14.25; Harmony, Ill., 10; Scotland, Ind., 1; A Friend of Missions, Kirkman. 2; Denver, 12.75; 2d Philadelphia, 61; 1st Monmouth. 28.08; Kirkwood, 32.60; 2d Cedar Rapids, 15; Brookville Pres., 10; Oak Grove, Ill., 5; Alliance. Neb., 2; Amity, Ia., 7; Anthony, 5; 2d New Wilmington, 10; Garnett Pres., 41.19; Franklinville, 23; Y. L. M. Circle, 2d New Wilmington, 10; Davenport, 10; Bloomfield, Muskingum Pres., 20; "Earnest Workers," Cambridge. 10; Clear Fork, 2; Morganville, 3; Hookstown, 5; Mission Band, Union, Monongahela Pres., 20; McDonald, 15; In-

gram, 10.

Salaries.—Miss Smith, L. M. S., Princetown, $50; Kansas City Pres., 50; Garnett Pres., 57.85; Frankfort Pres., 59; Miss Campbell, Monmouth Pres., 182.50; Miss C. E. Wilson, Des Moines Pres., 75; Miss Thompson, Muskingum Pres., 75; Miss Brown, Monongahela Pres., 100.

Miscellaneous.—East 119th street church, New York, pupil Sialkot, $12.50; 8th Philadelphia, girls' school, Cairo, 16.66; girls' school, Assiout, 16.66, and girls' school, Sialkot, 16.68; "Cheerful Workers," Stamford, Delaware Pres., girls' school, Sialkot, 12.50; Y. P. M. Band, Princeton, 19.08 and Willing Workers, Princeton, 7.52 all to help support a native teacher in Egypt; Y. P. S. C. E. Ch. of the Strangers, Colorado Springs, support of Bible reader for Dr. Johnson, India, 10; Bovina, Bible reader, India, 30; West 44th St., New York, Rev. Finney's work, Egypt, 25; Baltimore, pupil girls' school, Sialkot, 25; 8th Allegheny, Building at Bhera for Dr. Johnson's assistant, 25; Easton, Cal., girls' school, Sialkot, 19.45; Girls' M. B., 5th Allegheny, girls' school, Sialkot, 11; 2d New Wilmington, Bible reader, Jhelum, India, 37.50; Mrs. Jessie E. Craig's infant S. S. class, Welda, building at Bhera for Dr. Johnson's assistant, 9.50; East Brook, scholarship, Sialkot, 25; Garnett Pres., Cairo girls' school, 5; 9th Pittsburgh, girls' school Assiout, 10; Y. W. M. S., 1st Pittsburgh, scholarship, girls' school, Assiout, 50; Mission Band, 1st Pittsburgh, scholarship, Sialkot, 25.

Hospital Support, India.—Mrs. Jane G. Dysart, Wooster, $10; 9th Pittsburgh, 20; Christian Workers, 3d Pittsburgh, 5; Y. W. M. S., 7th Pittsburgh, 6; Y. W. M. S., 6th Pittsburgh, 5.

Dr. Johnson's Hospital, India.—Y. W. M. S., 7th Pittsburgh, $11.

Home.—Castroville, $6; Park Ave., Omaha, 9; Princeton, 25; Andes, 7.50; Hookstown, 14; Harmony, Ill., 5; A Friend of Missions, Kirkman, 2; North Ch., Philadelphia, 25; 1st Monmouth, 28.07; Y. L. M. S., 1st Monmouth, 20; Henderson, 39.50; Oak Grove, Ill., 5; North Bend, 10; Alliance, 5; Oxford, 5; Lawrence, Kans., 5; St. Charles, 2; Knoxville, Ia., 6.50; Mrs. Jane G. Dysart, Wooster, 10; 2d Brooklyn, 20; Goldfield, 5; 2d New Wilmington, 10; 1st New Wilmington, 13.60; Plain Grove, 18; Garnett Pres., 21; Franklinville, 23; Cuylerville, 6; Bloomfield, Muskingum Pres., 10; Earnest Workers, Cambridge, 15; Roney's Point, 6; Franktort Springs, 10; Clinton, Frankfort Pres., 10; Service, Pa., 5; Mt. Pleasant, Franktort Pres., 10; Hookstown, 5; 9th Pittsburgh, 20; 7th Pittsburgh, 15; Y. L. M. S., 7th Pittsburgh, 25; Y. W. M. S., 6th Pittsburgh 100; M. Band, Union, Monongahela Pres., 20; McDonald, 10; 1st Pittsburgh, 25; Wilkinsburgh, 25.

W. S. Indians.—Miss Sarah J. Templeton, Huntsville, 10; Fulton Mission Band, 4th Allegheny, 3.40; Girls' M. Band, 5th Allegheny, 11; Munroe, 7; Amity, 7; College Springs Pres., 4.03; Anthony, Kans., 5; Bloomfield, Muskingum Pres., 2; Cambridge, 5; Clear Fork, 5; Fairview, O., 10; Lebanon, O., 2; Y. L. M. S., New Concord, 5; Rix Mills, 2; Washington, O., 1; "Buds of Promise," Lebanon, O., 5; 9th Pittsburgh, 10; "Christian Workers," 3d Pittsburgh, 5; Primary Class, 1st Pittsburgh, 23.

Freedmen's.—Castroville, $4; Park Ave., Omaha, 3; Hookstown, 25; Scotland, Ind., 1; 2d Cedar Rapids, 15; Summerset, 15; 2d Des Moines, 12; Knoxville, Ia., 3; Oskaloosa, for Knoxville College, Ind. Dep., 2; Amity, Ia., 7 and for Norfolk, 7; Roney's Point, 6; M. Band, Burgettstown, 10; Service, Pa., 5; Mt. Pleasant, Frankfort Pres., 6; 9th Pittsburgh, 10; 7th Pittsburgh, 15; M. Band, Union, Monongahela Pres., 20.

Bible Reader.—1st Cleveland, $25; Y. W. M. S., 7th Pittsburgh, 10.

Little Girls' Home, Tenn.—Garnett Pres., $10; Primary Class, 1st Pittsburgh, 23.

Little Boys' Home, Tenn.—L. Aid and Missionary Society, Galt, $16; Elvira, 10; Harmony, Ill., 23; Miss Elizabeth J. Crawford, N. Y., 5.75; Tithe Money, Glen Elder, Kan., 10; M. Band, Hiawatha, Kan., 11; Unity, Chillicothe Pres., 11; Garnett Pres., 14; A Friend of the Cause, 10; Bamba Circle, 6th Pittsburgh, 11; M. Band, McDonald, 5; Shadyside, 10.

Girls' Industrial Home, Chase City.—9th Philadelphia $25; Ocotoraro, 15; 3d Ch. Philadelphia, 15; Baltimore, 7; 2d Philadelphia, 22.23; Y. L. M. S., Plain Grove, 30; Y. W. M. S., 6th Pittsburgh, 60.

Church Extension and Parsonage Fund.—Park Ave., Omaha, $10; 1st Pittsburgh for Benkleman, Neb., sufferers, 27; Band of Willing Workers, 1st Pittsburgh, for same, 10; Homestead, Monongahela Pres., for Western sufferers, 16; Greenfield, O., for Pueblo, 3; Alliance, Neb., 5; 1st Sterling, for Pueblo, 3; Welda, Mrs. J. E. Craig's Infant S. S. Class, penny collections for Pueblo, 56cts.; Sharon, 5; Bloomfield, Muskingum Pres., 11; Earnest Workers, Cambridge, 10; Young Helpers, New Concord, for Pueblo, 10; M. Band, McDonald for Pueblo, 10; Ingram, Pueblo, 10; M. Band, Ingram, Pueblo, 10; 9th Pittsburgh, Spokane Falls, 20; 7th Pittsburgh, 10; Y. W. M. S., 6th Pittsburgh, 150; St. Clair, 20; 1st Pittsburgh, 25; Y. W. M. S., 7th Pittsburgh, 10.

Ministerial Relief.—Park Ave., Omaha, $2; Hookstown, 10; 2d Cedar Rapids, 5; Sharon, 5; Garnett Pres., 4; Bloomfield, Muskingum Pres., 5; Earnest Workers, Cambridge, 10; 9th Pittsburgh, 10; Y. W. M. S., 7th Pittsburgh, 10; Ingram, 5; 1st Pittsburgh, 15.

Orphans' Home, Allegheny.—Park Ave., Omaha, $5; Amity, Ia., 5; 7th Pittsburgh, 20; M. Band, 1st Pittsburgh, 10; M. Band, Ingram, 5; 1st Pittsburgh, 25.

Children's Memorial Hospital, Allegheny.—M. Band, Ingram, 5; Ingram, 10.

Aged People's Home.—M. Band, 1st Pittsburgh, $15; 7th Pittsburgh, 34.75.

Contingent Fund.—Brookville Pres., $3; Interest on deposit, 300. E. J. SLOAN, Treas.

MONTHLY MISSIONARY PROGRAMME.

Numbers for singing, 77, 466, 455, 362 in the Psalter. Opening chapter, the first chapter of Ephesians. Subject for remarks "The unsearchable Riches of Christ," Eph. 3:8.

Suggestive thoughts. The riches of Christ are unsearchable, because they are abundant. No one can ever measure the extent or count the number. In his character, in his love, Christ is the one "altogether lovely." His work is beyond our comprehension; its origin was in the eternal counsels. "All things are of God." Jesus Christ is "the way, the truth and the life." The sanctifying, comforting and transforming power of Christ is without limit, satisfying every demand of the heart. How the blessings given by Christ, our Saviour, multiply and become countless.

God's standard of giving is liberal, bountiful, and overflowing. In the words of Luther, "He that has Christ has all things, and he that has not Christ has nothing." At Bethlehem, at Nazareth, at Calvary, behold the riches of his love. In the forgiveness of the dying thief, witness the riches of his tender mercy. Again "the goodness of God leadeth thee to repentance." "Grace, dying grace." Oh! wonderful thy sustaining power.

"All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's." The riches of his kingdom are grand beyond description. "Who is this King of glory? The Lord of hosts, he is the King of glory?" "Oh Lord, our Lord, how excellent is thy name in all the earth. Who hast set thy glory above the heavens. The riches of his grace have been expended on the Israel of God, and in them

as *His* future inheritance will he show forth the riches of his glory."

Thus we have first the texts. Eph. 1:7; Rom. 2:4; Col. 2;2-3; Eph. 2:4; Col. 1:26; Rom. 9:23; Eph. 3;16; Phil. 4:19.

Second. These treasures are for us if we only strive for them. "By grace are ye saved through faith." "Faith without works is dead." If we wish the welcome "Well done," we must strive to win souls for Christ. This leads to the final result "to make all men see" also "I should preach" and "Go ye therefore." Covered with the robe of His righteousness and crowned with the garlands of victory in the day of royal glory." Rev. 5:8-14.

COMMITTEE.

QUESTION DRAWER.

(Address all communications for this department to Miss E. W. Pollock, 148 East 7th street, Erie, Pa.)

QUES., To the Editor. "Can you refer me to any printed article giving the life and history of Mrs. Sophie E. Johnson, M. D.? If not, could a brief sketch of her early life be given in the Question Drawer? I am sure it would be of interest to your readers." C. L. M.

ANS. The question "Can a society be properly called a missionary society that does not pay monthly dues?" is to me somewhat obscure. Does the person who asked it mean that such a society does not raise any money, or that what they do raise is expended at home? I think however the answer would be about the same in either case. To all such the title of "missionary society" is accorded through courtesy. We know of no better way of developing the missionary spirit in societies than raising money to carry on the work. The estimate of the work undertaken by the General Missionary Society is based upon the supposition that every society under its care will give all the help it can. The contributing of the necessary funds is always an important feature. A missionary society fully equipped for the Master's service will always bear its share in forwarding the efforts which are being put forth to carry the gospel into the "parts beyond."

SUGGESTION CORNER.

"The King's business requires haste." God is and has been for weeks calling thousands into eternity with only a day or two of warning, and this moment the lives of thousands more are hanging in the balance. Are we (his servants) doing all we *possibly can* to relieve physical suffering and prepare souls for a happy eternity? If God should lay his hand on *us, next*, could we pillow our head with the assurance that he would say of us, "She hath done what she could." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

CONDENSED REPORT OF XENIA PRESBYTERIAL SOCIETY.

The thirteenth annual meeting of the Women's Missionary Society, of Xenia Presbytery, met in the United Presbyterian church, Cedarville, Ohio, Thursday, April 2nd, 1891, 9:30 a. m. The session opened with a praise service, conducted by the President. Reports of Secretary, Treasurer and of auxiliaries read and adopted. Delegate to Women's General Missionary Society, Mrs. J. K. Martin, being absent, her report was read by the Secretary. Greetings from both branches Reformed Presbyterian church were presented. Response by President. Roll call. Twenty-one delegates present.

All missionary societies in the Presbytery represented except one.

Committees appointed.

Amendment to constitution proposed at last meeting, viz: To insert in article two, Society instead of Association, adopted.

On motion, the auxiliary societies were requested to set apart a certain sum for contingent expenses of Presbyterial Society. After discussion, the question was deferred till the afternoon session.

An expression was asked of the society in regard to the following question: Shall district or synodical meetings be held annually, and the General Meeting at intervals of from two to three years? The decision was unfavorable to any change.

Afternoon meeting: President in chair. Minutes read and adopted. Mrs. Hibben, Xenia, conducted a Bible reading, subject, The "Christian Walk." A discussion followed, subject, "Working, Watching and Waiting," opened by Mrs. Warnock, Cedarville, Mrs. Brown, Jamestown, and Mrs Moorehead, Xenia.

Report MAGAZINE Committee, Mrs. Hutchison. On motion, Mrs. George Moore, Xenia, was appointed Presbyterial agent, duty to stimulate local agents in procuring subscriptions to MAGAZINE.

Thank-offering service, conducted by Mrs. Carson, Xenia, theme, "The Duty and Blessedness of Giving."

Amount of thank-offering $229. This, in addition to the regular contributions of the auxiliaries, which amounted to more than $1,300, makes a total of about $1,550. This does not include the value of boxes and barrels, which was over $200. Number of MAGAZINES taken by Presbytery 198.

On motion, the question of contingent fund was taken up and it was moved that the sum be fixed at $3 from each Women's Missionary Society, and $2 from each Mission Band, to be used for the expenses incidental to prosecution of the work, &c. The money to be paid to Presbyterial Treasurer *not later* than *June meeting*. Unanimously adopted. The resolutions adopted embodied the missionary work in all its phases and appreciation of the presbyterial officers as shown by their re-election. Also for the thoughtful and abounding hospitality of the Cedarville friends.

Chairman reported invitation from Greenfield, Ohio. Accepted.

Mrs. Scott, Columbus, asked that an appropriation be made for 1st church, Columbus, parsonage. This request was referred to Auxiliary Societies, with directions to report to Rev. Patton, Columbus.

Closed with benediction, by Rev. Warnock.

Evening meeting, 7 p. m. President in chair. Minutes read and approved. Mrs. H. P. Jackson conducted devotional exercises and read a paper on temperance. Methods of conducting Young People's Societies, by Springfield Young People, in care of Mrs. Joseph Kyle, followed.

The representation of an Oriental Harem receiving a visit from a Bible woman was shown by Mr. and Mrs. Moosa, Miss McDowell and others.

Secretary announced delegates chosen for the Women's General Missionary Society, as follows: Principal, Mrs. Anna M. Hibben, Xenia, Ohio. Alternate, Mrs. John Williamson, Cedarville,

Ohio. Principal, Mrs. James Currie, Springfield, Ohio. Alternate, Mrs. F. G. Johnson, Columbus, Ohio. Singing, Prayer and Benediction.

Adjourned to meet in Greenfield, Ohio, the first Thursday in April, 1892.

MRS. R. S. FINLEY,
Cor. Sec. of Pres. Soc.

MRS. J. B. CARRUTHERS, President.

The Women's Presbyterial Missionary Society of Los Angeles Presbytery met in the United Presbyterian church, Los Angeles, Cal., on the 25th inst., at 7 p. m. After an exercise by the young people there was a discussion, "Do Missions Pay?" by Mrs. Chapin and Rev. Dr Nevin, returned missionaries from China. It does pay to give the gospel to the Chinese.

Wednesday morning.—There was a Bible reading, subject, Doing Good. Essays were read on How to Overcome Discouragements; Work while it is day; Giving; and Our Special Talent. These subjects were set forth in the true gospel light and gave us encouragement to use well the talents entrusted to our care.

Though we are few in number we feel that we must keep on in the work. "Not by might nor by power, but by my spirit saith the Lord."

Two of our societies have been discontinued on account of removals and death of the working members, but we hope, ere long to hear of a good society in each congregation.

In the three societies composing our Presbyterial Society, we have given into the treasury $288.50. It was not out of our abundance that we gave; in most cases it meant sacrifice. But we are encouraged by the results, and it fills our hearts with joy that we are permitted to help in winning souls to Christ. After the election of officers we adjourned, and all partook of a bountiful repast prepared by the Los Angeles Society.

N. A. WALLACE,
March 26, 1891. Cor. Sec.

NEW PRESBYTERIAL SOCIETY.

The first regular meeting of the Women's Missionary Society of Delaware Presbytery, United Presbyterian church, was held at Andes, New York, afternoon and evening, March 19th, 1891. Mrs. M. W. Pressly, of Bovina Centre, President. There are eighteen congregations within the bounds of the Presbytery, eight women's missionary societies. Of this number six were united in their efforts to organize a Presbyterial. One is so small they think it best not to unite with us at present; another, although large, and in a flourishing condition, decided on account of the distance from other churches to remain an independent society. There are also three mission bands, only one represented at the meeting.

Carefully prepared papers were read on the following subjects: "Why we have Women's Missionary Societies? What blessings we expect from them." "The children for Christ." "Method and spirit of securing money for the Lord's cause for regular work and contingent expenses."

The afternoon session closed with a short consecration meeting, nearly twenty ladies taking part. The Mission Band gave some recitations in the evening. We welcome the children and are glad to see them commencing early to work for the Master. It was suggested that each society observe Saturday, March 28th, as thank-offering day, as recommended in the February number of our MAGAZINE. The association adjourned to meet at Stamford church, the third Tuesday of October. CORRESPONDING SECRETARY.

At a meeting held April 1, 1891, the following minute was adopted by the Ladies' Missionary Society of Sewickley, Pa., United Presbyterian church.

On Tuesday, March 24, this society lost by death a member who has been identified with it from its organization—Mrs. Wm. Y. Shannon. Her illness was short; her death peaceful. It was but yesterday that she was with us, and now we shall see her face no more. Ourselves bereft of one we loved, we would express the sympathy we feel for her husband and children in their still greater sorrow.

Possessing in an unusual degree strength of character and good judgment, Mrs. Shannon was a most valuable member of the society. She was seldom absent from a meeting, was prudent in counsel, regular and conscientious in her gifts, and ready to help in every good work. Her convictions of truth and duty were very strong, and her expression of them was candid, but always in charity. Humble, kind, and of a pure Christian spirit, she was highly esteemed by all, and esteem grew with more intimate acquaintance into love. Her example and influence live, and her memory will be tenderly cherished. May grace be given us to follow in her footsteps; and may comfort from above be granted to those whom she has left behind her in the home. COMMITTEE.

The following resolutions were adopted by the missionary society of Fairview congregation, Guernsey county, Ohio, upon the death of Mrs. M. A. Humphrey.

Resolved, 1st. That we humbly bow in submission to God's will in this dispensation, and kindly cherish the memory of the most aged member of our society.

2nd. That we bear testimony to the christian character of the deceased, and to her interest in the cause of missions, attending as she did the meetings of our society when health permitted, and contributing to its funds in proportion to her ability.

3rd. That by the removal of one of our members, we are called to greater diligence in our work knowing that the night cometh when no man can work.

MRS. B. Y. GIFFEE,
MISS MAGGIE BADEN, } Com.
MRS. I. N. WHITE,

Resolutions of the Ladies' Missionary Society of 6th United Presbyterian church, Allegheny, on the death of Mrs. Mary M. Kinney, whom it pleased our Heavenly Father to call to the rest that remaineth for the people of God, January 6th, 1891.

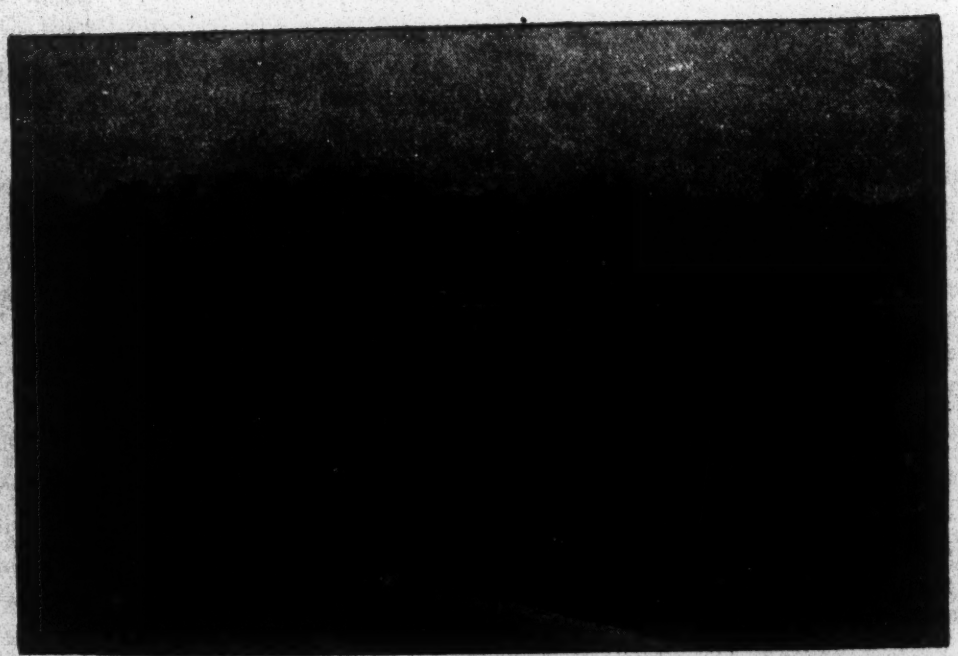
Resolved, That while we deeply miss this earnest, conscientious, loving and beloved sister, we rejoice in the thought that for her the Saviors' prayer "Father I will that they also whom thou hast given me be with me where I am, that they may behold my glory," has been answered. Our comfort is the glad assurance "Those that sleep in Jesus will God bring with him."

Resolved, We feel it a duty and a privilege to bear testimony to the faithfulness and liberality of this estimable sister, and to the Christian charity which was a prominent trait in her character. Her heart was full of love. "In her tongue was the law of kindness." Firm in her convictions of duty, yet pacific and kind, she was one whom all respected.

Resolved, We extend to the sons and daughters, to whom she was so true a mother, our heartfelt sympathy; and commend them to the loving Saviour, whose she was, whom she served, and with whom she is.

MRS. E. Y. PATTERSON,
MRS. C. E. DUFF, } Com.
MRS. B. F. LEITCH.

FRONT VIEW.



REAR VIEW.

MEMORIAL HOSPITAL.